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726 most suitable in the difficult forested mountainous terrain inhabited by the Meau. In addition, an attempt is made to reach and occupy all the passes ahead of the opponent.

The war tactics of the Meau consist of surprise attacks from ambush, preferably during the night. At first only small sections of troops are sent out, while the numerically stronger reserves are held back. Single combats are unknown. If the

727 Meau are victorious, they chop off the head of every slain or
[634] captured opponent and send these trophies to their tsun kōan, the great chief, who pays money for them. Thus, there are no war trophies in the true sense. No harm is done to the women and children of the enemies; they are respectively married or adopted by the warriors. Enemy property, too, is not
[643] destroyed as a rule. The war booty is brought to the king, or
[634] lacking such a one, to the great chief for distribution among the warriors of his district.

726 Usually the battles are not as bloody as one might assume from the description. The fleeing enemy can soon escape his pursuers in the primeval forest, and the women and children immediately left their villages with /396/ all their movable property as soon as the spies reported the approach of enemy troops.

721 The purpose of war today among the Meau is exclusively to protect their own living space. Since as far back as the memory of man they have been in a defensive position in relation to their
[166] powerful neighbors, and since their constant migration southward is closely related to their search for such a safe living space, it is no longer possible to ascertain whether before that time other grounds for war were decisive. In any case the principle of only fighting tribal enemies prevails, whereas nothing is reported about wars between Meau tribes.

• 728 In the same way that an official declaration of war precedes the battles, war is also ended only by an appropriate ceremony. The opponents meet without weapons, eat a meal together, and declare that they want to be friends from now on. The Meau are also familiar with the truce, however, which

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728 usually lasts for a few days. It occurs when both sides wish to bury their dead or their provisions are exhausted and the new supply is at a standstill. Such a truce was strictly observed by the Meau, but not always by their enemies. I received a report concerning the last war that the Meau had to endure from an informant whose grandfather, in his day, had participated in it in a decisive position. At that time, the Meau took to the field against a people who had invaded their territory and called themselves pāyī. The grandfather of my informant made fun of these enemies, since they were very spoiled, needed large camp fires, and wanted to have a warm meal every day. Accordingly, they were no match for the hardy Meau, since the latter were accustomed to cold meals and privations of all kinds and therefore were much more mobile, so that they could constantly attack the enemy by surprise. Thus it came about that the Meau had already killed many enemies even before the actual battles started. The Meau cut off the heads of their enemies, whereas the pāyī cut off the head and shoulders of every Meau who fell into their hands. As the situation became ever more favorable for the Meau, the army leader of the enemy sent mediators to the Meau and asked for a truce of eight days, which was granted. The Meau soon ascertained, however, that their opponents had used the truce /397/ to bring in large reinforcements. The Meau then retreated without fighting and left their country to the enemy.

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726 No details concerning the warfare of the Akha could be learned. They lack the talent for organization of the Meau and hence fight in small separate groups under the leadership of their village chiefs. The Akha avoid open warfare and prefer ambush in the dense primeval forest.